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Central Bisayan OA14
Cebuano

[For information pertaining to the description of a Cebu ceremony described by Pigafetta in 1520, see 18: Beyer, OA19 Ifugao, category 116, pp. 92-93.]

Not everyone practices the dulot in Catiesugan or in 243
the other barrios in the Siaton River valley. Some in- 184
formants reported that the present owners or tenants of a 183
field are not required to hold a dulot if the previous
cultivators did not practice this custom. These individ-
uals held no dulot because their "elders did not" or "our
field is not accustomed to it." Most barriofolk, however,
explained that once a dulot is held, they and future
cultivators (be they tenants or owners) are obligated to
continue the practice--the ideal but not the actual
practice.

Explaining the dulot as a pre-harvest ceremony is 243
incomplete. Many barriofolk believe fresh corn should not 784
be sold or given to friends until the dulot is held. It
is possible, however, for the cultivator and his family to
eat fresh corn at home, and to serve guests, prior to the
dulot. While traveling among the barrios along the Siaton
River my assistant sometimes requested fresh corn from his
friends. Several times he was refused because the dulot
had not been held. Once, however, he was given fresh corn
by a relative before his dulot had been performed.

The dulot ceremony is a food offering in the corn 243
field, although some say it may be held in the house. 782
What often happens is that the offering is made to the
spirits in the field and a religious ceremony follows at
the family altar for the deceased. This was done during
one dulot I observed. The dulot is always held at night;
the food is placed on a table in the field as for the

loto. After the field offering, the food is taken to the house and eaten. One informant said they buried their food offering in the field after the dulot, but this is rarely done. 243 782

A person noted for skill in holding dulots may be requested to officiate, although the owner or tenant can hold his own dulot if so desired. An old bachelor in Dangola was frequently requested to officiate at dulots in Caticugan; another recognized expert was said to live in Sandolot. In Naga one dulot was held by brothers and sisters whose fields adjoined. However, in Barrio Caticugan such cooperative dulots were uncommon. 243 791

Certain standard offerings are made in nearly every dulot. These basic items include: (1) seven binaluksan (rice wrapped in coconut leaves and then boiled, (2) one boiled chicken egg (usually but not always shelled), (3) one roasted chicken, (4) seven boiled ears of young corn, (5) seven tilads (tobacco leaves, areca nut, lime, and betel leaves), (6) seven tostos (homemade cigars), (7) seven tigols (homemade cigarettes), (8) seven kinalopis (grated fresh corn wrapped in husks and then boiled), and (9) tuba, usually four cups but sometimes one, two, or seven cups. Other items may be used such as seven nilunan (cakes made from finely ground cornmeal) seven cups of roasted cornmeal "coffee", and incense of the dried sap of the kamanan tree. 243 801

Seven is often a magical number among Caticugan barriofolk. Describing the superstitions of the people of Negros, Echauz wrote: "The number seven comes into all his 243 777 801

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The purposes of the annual bood are: (1) to ensure an easy kill; (2) to protect hunters and dogs from injury; (3) to placate or thank the spirits who might be angered because the pigs lived in their territory; and (4) to hex any other hunters or dogs that hunt wild pigs in the locality delimited during the bood. The implicit assumption is that the spirits own the animals living in their vicinity.

One hunter made his bood in the area where he planned to seek wild pigs. Sometimes the bood may be made "in places where the pigs disappear easily like the headwaters of creeks or woody tangled places"—localities where the spirits are most likely to live. Others state that the bood frequently is made on a knoll of a hill to facilitate delimitation of the locality to be hunted. The bood offering consists of cooked rice, binaluksan, puso, bingka, coconut tuba and sometimes Mallorca.

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The hunter holding the bood may say, for example; "I (We) plan to hunt from this big tree to the top of that hill, down in the valley to that creek, etc." If a stranger should try to hunt in this delimited region he is believed to endanger himself and his dogs. "His dogs will get hurt or they will get sick slowly, becoming thin, not wanting to bark any more and finally they die." After the locality is delimited the hunter will invite all the spirits (naming the places where they are supposed to live, sometimes in distant localities), to come and eat the food offering. The hunter may say, according to one informant:

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I am doing this [making the bood] because I have five dogs for hunting. I hope I can surely catch a wild pig because I have done this. Do not be selfish because I have done these things already. If there are other hunters who enter this area I ask you do not give it [pigs] to them. I hope also that their dogs will be hurt.

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One of the most noted boar hunters and expert in the bood (I was always referred to him when inquiring about the practice), who lived in Naga, stated:

When I used to hunt wild pigs I always performed a yearly bood. But since my wife died I no longer hunt because there is no one to care for my dogs while I work in the fields. I made my yearly bood in the mountains where nobody knew the place except myself. I used a live chicken and other food for the offering. The feathers of the chicken were like those I saw in my dreams. You see when you are familiar with these practices the taglomi [another name for encangtos] will let you dream and the following day you will make the bood.

Some hunters hold a bood for a premicias (thanksgiving) for every pig killed. This bood is often held because during the annual bood the hunter promised to make an offering for every pig killed. The food offered is similar to all offerings made to spirits except that the head, liver, heart and tail of each pig killed is added, cooked without any seasoning. One hunter said this was done because these parts "symbolize the whole pig." If a hunter killed three pigs, then he would use the three heads, livers, hearts, and tails. The offering is made under the house; the food is placed on a table. The hunter invites the spirits to come from various localities, shakes the table vigorously, and thanks them for the kill. Then the parts of the pig are taken to the kitchen, recooked with seasoning, and eaten by the hunter's family.